

19

DAVIDS

Reserve, & Rescue,

IN

A SERMON

PREACHED

Before the Honourable the House of
COMMONS,

On the Fifth of November. 1644.

By CHARLES HERLE, Pastor of *Winnick* in *Lancashire*.

Published by Order of the said House.

Psal. 52. 1. Why boastest thou thy selfe thou Tyrant, that thou canst
do mischief? whereas the goodnesse of God endureth yet daily,

Prov. 17. 17. A friend loveth at all times, and a brother is borne
for adversity.

L O N D O N,

Printed for *John Wright*, at the signe of the Kings-head
in the Old-Baily. 1646.

DAVID

Religion's Excellence

IN

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By CHARLES BURLINCKE, in A. M.

Printed by Order of the said House.

Printed for John Weale, in the Sign of the Kings-head
in the Old-Bath, 1646.

LONDON

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To the Honourable, the House of Com-
mons assembled in PARLIAMENT.

IN honest Sermon, I acknowledge (as an ancient
Writer observes) bath much of the miracle in
it, though but a few barley loaves, yet may it
feed many thousands: It may be our Saviour
(more then once) closed his Sermons with such
miracles, as so many emblemes of this multi-
plying bread of life. However, it serves your care is (as that of
the broken meat be gathered up too, that none be
lost, whereby others might be afterwards fed too. But for this (or
the pulse & herb) bread here again presented you, it hath little or
nothing to commend it to publique use, more then (together with
you & Order) the solemnity of the Office you were pleased to put up-
on. That first great Fish of November hath been so fruitfull
in your service, and multiplied into so many more, (I mean duties
of deliverance) that forgiveness could not but prove a forfeit-
ure: thankfulness is the best denure, gives the surest satisfaction
to hope be (as the Apostle speaks) the best Anchor,
without (questionless) is the strongest Cable to fasten it by,
you must expect still to stand in need of more deliverances: the
same brood of enemies that then durst venture but on an under-
mining, dare now attempt an open battery. Nor are they with-
out their Piousness too, still in marks, and now busier then ever, in
digging qualls, such as may reach from Oxford, Rome, Hell,
to Westminster, and there to blow up (if possible) the better
Foundations of your Houses, their Liberties and Priviledges.
Things of a morall nature, their very essence lies in their ends,

*Qui non est gra-
tus datus, non est
dignandus.*

Isidorus

*Finis habet ra-
tionem Formae in
moralibus.
Proprietatum
remotivum natu-
rae negativae.*

which if they fall short of, they fall to worse then nothing : their qualifications are not only the ornaments, but the props of their existence, their being such, or such, is many times of more concernment then their being or not being : Parliaments are of this nature, they are essentiated, centred, and secured in their beings, in their being such as they should be, i. free. In Davids time Gods enemies found no way so ready to destroy Gods Law, as to imagine mischief as a Law against it: could your enemies but imagine their mischief into a Law, give it a Parliamentary sanction, and destroy your Priviledges cum privilegio, they would not need any more to spend their powder in blowing up the walls of your houses, it would much better serve their turn, as the doores to catch, and awe, and watch your Votes into a tameness and servility, and (with Issachar) a willingnesse, out of the love of rest, to bow the shoulder to beare and become a servant to tribute. This Sampson (his haire once off, and his eyes out) would serve excellently to grinde in a Court-Horse-mill: Parliaments (like Diamonds) are not so easily broken with hammers or swords either, as they are cut to pieces with their own dust, when once they should be ground thereinto by tyranny. But I presume not (as the manner is) to present you with an Epistle of advice, when you call but for the Sermon, or to presse you with pragmatick considerations and rules for peace or justice, as if you had forgotten the businesse you were met about : I would not give you cause to say (with him in the Epigrammatist) ----- Quod peto, da mihi, non peto consilium : I only pray that you may keep many Fifties of November, to the joy (amongst the rest) of

Your humble servant, in and
for the Lord Christ,

CHARLES HERLE.




DAVIDS RESERVE AND RESCUE:

IN

SERMON, Preached before the
Honourable, the House of Commons, on
the Fifth of November, 1644.

2 SAM. 21. 16, 17.

*Abishai, which was of the sons of the Giant, (the weight of
whose Spore weighed 300. Shekels brasse in weight) he being girt
with a new Sword, thought to have slaine David.
But Abishai the sonne of Zeruiah succoured him.*



His Chapter begins with one circle, or round
of providence, and concludes with another;
it begins with a great judgment, upon a great
oppression, a three yeares Famine upon the
Land for *Sauls* oppression of the *Gibeonites*;
next, a restitution of plenty and peace to it,
upon the execution of seven of his sons; exe-
cution of justice removes that judgment that
oppression hath bred, as if heaven it selfe
would hold out this lesson to us, written in its owne brasse, that
Sin makes it, That as cruelty on earth is fitly punished by se-
verity from heaven, so this severity of heaven in vengeance is best re-
moved

moved by a like impartial severity on earth in *Justice*, one severity calls upon and echoes to another, earthly cruell severity in oppression, calls upon heavens just severity in affliction; and if that be not againe answered by another severity of earth in justice, it remains full guilty and obnoxious to that just severity of heaven.

And, as the Chapter begins with this revelation of, first, a great oppression, and then a great judgement; next, an execution of justice and then a removall of the judgement; so ends it with one no less remarkable neither, *viz.* of *enemies*, and *warres*, *victories* and *praises*, inveterate *enemies*, *Philistines*, will be suppressed no way but by *warres*, such *warres* against such *enemies*, never end, though through many difficulties, but in certaine *victories*; and these *victories* should never end but in cheerfull praises to their Author, *They all fell by the hands of David.*—and then spake David the words of this Song—the old *Parallels* betweene *Papists* and *Philistines*, time every day drawing out to a further length of Allegory, *Papists* have ever been the *Philistines* of our *Israel*, they would not allow us any weapons, no not those of prayers and tears, *the Quire of their Forge*; they would faint by *Excommunication*, and not our right eyes, our eyes of faith, and still (as the Text here) *moreover the Philistines had yet againe warres with Israel*—all their former attempts and defeats at *Gilly* and *Elab* (with the rest) cannot lay their names, but so it they will againe, neither with these *Philistines* of ours, but their *Armado* or *Wonderfull* given unto us, enough to their maker; moreover, still we see *communications with Israel*, whilst that *Forge* above ground, and *Rapine & Factorage* here in England, we must looke for no other.

In this *Philistin warre with Israel* (this I meane in the Text) *David* is distressed, and *warres faint*. The best *Cause*, (as les) as well as *Champion*, may be reduced to straits, we must not measure either the cause, or Gods assistance off, by every distress or danger it may fall into, God will teach us our dependence, and sometime our providence, as well as thankfulness by his supplies; and so jealous is he over us, as he thinks not we are enough his, if he make us not to owe him our safeties, our lives often over: should our *Israel* be alwayes at Full, we should forget that it borrowed its light from the *Sunne*, sometimes he will let his hand slip, that we may get our hold of it, Gods *willows* are no bounds or measures of our strength.

doth never put forth all his strength, sometimes little or none, his
power it is alwaies infinite, the application of it is contracted and
limited, sometimes withdrawn and suspended, according to the mea-
sure or indisposednesse of our narrow capacities for receipt, as we
may not presumptuously conclude of his judgements he hath not,
therefore he will not strike; so, nor despondently of his succours, he
hath not, therefore he cannot, he will not relieve; *his arme is never
extended, nor his care heavy*, it is our iniquities that hide them, it is our
small hearts that will not let us see him, no longer then we seele
him, otherwise we should never faile, (as David here) of some *Abi-
shai* or other, as a seasonable reserve at hand in all our straights and
troubles, nor in this straight of David is the Philistine lesse at hand
than *Abishai*, then *Ishbithob* which was of the Sonnes of the Gyar,
thought to have slaine David; whatever we do, our Philistines (wee
say) will be sure to take their opportunities; and let slip no straight
hours, or advantages of their owne, I warrant them, they know an
advantage, (in war especially) not taken, is not only lost but given,
they will not shew their teeth before they be ready to bite, but doe
well know how to improve and watch an occasion into a surprisall:
then *Ishbithob*. The words of the Text containe a bricfe story of a
warre, wherein the parts are foure:

Isa. 59. 1.

1. The Champion or Combatant *Ishbithob*, who was of the Sons
of the Gyar.
2. His furniture of warre or Ammunition and appointment, the
weight of whose Spere weighed — he being girt with a new sword.
3. His Designe or Councell of warre, he thought to have slaine
David.
4. His defeat or disappointment, but *Abishai* the Son of Neri
rescued him.

In the first part we have foure particulars, the *Figure*: 2. *Name*:
3. *Language*: 4. *Fraternity* of this *Combatant*: all in the Text.

For the first, the *Figure* or quality of the man, he was a *Gyar*.

A *Gyar*, should we here run out into all those *Remories* that sa-
tisfactive antiquity hath storied of *Gyars*, our discourse would be as
long and monstrous as they themselves were, it may serve our
purpose that the Scriptures frequently make mention of them, and
use them by way of a double anticipation or countercharm against
what they thought of themselves in life, and others thought of
them

them afterward, *Rapha*, in dead men, forgetting that men would make them gods after their death, and therefore calling them dead men even while they lived.

The modestest conjecture that I find how such became so frequent in former times, (laying aside as ridiculous, that the Devil should get them upon Witches) is that in those ruder times of the World when as yet *Polities* or frames of government were not erected, strength of body only prevailed, men did generally affect nothing so much as valtnesse of strength and stature, and therefore chose their wives, or such on whom they desired to have children with as was specially to their bulke, some gather as much from that of *Genesis* where it is said, *The sons of God saw the daughters of men, that they were faire*, or (as they would have it read) *large*, and they bore them children which became mighty men of renowne; now as wee see in *Bowes* and *Balls* (with other like creatures) otherwise by nature of custome tame, yet through valtnesse of bulke, and height of sending grow fierce and *man-kenne*; so these *Gyants*, so much exceeding other men in stature and strength, fed by oppression of all that were about them, grew as it were *Giant-like*, even to a defiance of length of heaven itself, and as *Salomon*s phrase is, to a falling away the strength of their foolishnesse, like the *Behemoth* in *Job*, that because he could drink up the lesser brooke, he grows confident, he can drink up all *Jordan* into his nostrils, and therefore *Salomon* begs of God that he would not give him over to a *Gyantlike* mind: If we have not so much strength or power as others, to do our owne wills, let us be content, we have so much the lesse difficulty in doing Gods will, and if we have more then others of this kind of power, let us take heed, lest it betray us into the hands of a greater power than which alwaies resists the proud, and giveth grace to the humble, he hath a double enemy to conquer, whose power to do evil is his will, second.

2. His name *Ishihob*, the word signifies an inhabitant of *Nob*, or because of *Nob*; the Sons of God are called *Sojourners* on earth, their *habitation* is in heaven, as Sons of Earth are *inhabitants* here, they have no other Heaven. But why of *Nob*, or because of *Nob*, some give this for a reason, that after the *Priests* were slaine at *Hebron*, the *Inhabitants* degenerated into *Gyants*, or because the *Priests* of that God, whose power in *Israels* assistance they had so often felt, being now by *Saul* slaine, these *Gyants* here took the greater confidence

ence to assault David, we see the suppression of Gods servants, or worship by such as should encourage and uphold them; puts confidence into the enemies of God to assault his people; there is some sort of safety and defence in the residence of Gods Worship, and such as are faithfull in it, they are the *equiter Cataphracts*, the *horse-men and Chariots of Israel*, even their enemies themselves being Judges, but we insist not upon names.

3. His Linage, *Who was of the Sons of the Giants*, we see of what importance it is to be of good parents, *the son of a Giant, the sonne of a wicked woman, the sonne of a murderer*, are not only reproaches in scripture, but reasons why such sons are no better, as a good *sonne makes a joyfull father* so (ordinarily) a good father makes a happy son; were it but for the love we beare to our children, how much doth it import us to be good? there is not a little in the promise, *I will be a Father to thee, and thy seed after thee*, an Abraham may have an *Ismael*, an *Isaac* an *Esaú*, but generally the promise holds, religious families are the surest nurseries of Religion, the first concoction of grace is commonly there given, and Physicians tell us, that errors in the first concoction are never well corrected in the second; family neglects of instruction and discipline are seldom supplied in that of the Congregation or State, there is no so sure an *entayle* as that of vice, it reaches doubtlesse (many wheres) even to *dooms-day*, and then how great will that wrath be that is so *tragedized* up and multiplied on still in the very *day of wrath*, and if it will be then so *hard to answer* for one of a thousand soules, how much harder will it be to answer (it may be) one for a thousand soules that have successively miscarried by a fathers negligence or ill example. Parents do so like snails on whited walls gild and make slippery the way they goe for their childrens imitation and like *Jeel Leviathan, makes a path to shine after them*, that a *Cain* will not want others to *goe in his way*, nor a *Jeroboam* *others in making Israel to sinne*.

Iud. 11.

4. His Fraternity, *of the sons of the Giants, or one of the sons of the Giants*, had him and many more, *children and the fruit of the wombe, they are an heritage*, (says the Psalmist), *that cometh of the Lord, of themselves, they are so*, and the choise of all temporall blessings and of the best men no lesse passionately desired, *what is all that thou givest me*, (says Abraham to God) *seeing I am childlesse, and Eliezar of Damascus must be mine heire*, and yet we see (as here)

Gen. 21. 3.

they often fall plentifully to the share of wicked men, and are there *curst*, and do spread not so much their *name*, as their *guilt*, as (*not mans life*) so, nor doth Gods love consist in the things which he possesse, mens tables may become *snares* unto them, and the Olive branches about them, thornes and briars: .i. curses and vexations; (as with a Nation so) with a family God can multiply it, and yet not increase the joy, all foure of the *Gyants* sons are found *fighters* against God, and slaine by David and his *worthies*, verse the last.

Elai. 9. 3.

The second generall part it is his *Appointment* or *Armament*, a great *Speare*, and a *new Sword*; for the *Speare*, it is like himselfe, vast and ponderous, the head of it (as most reckon it) neer thirty pound weight, but for the *Sword*, it is *newesse* mentioned, seems to import somewhat of observation.

The word *Sword* is not expressed in the Original, but in the judgement of the Translators, supplied in the word *give*, it was a *new* one, either becausse yet *untryed*, David likes the *old* tryed *Sword* better, that of *Goliath*, *none* (he saies) to that, *Gyants* be *Tyrants* are all for *new* armory, *new* devices, but *experiments* prove alwayes better then *new* *jest*, when we are able to say with David, the *same* God that deliuered me out of the claws of the *Lyon*, and the pawes of the *Bear*, he will deliuer me out of the hands of this insuliant *Philistin*, the *same* *Sword* that God put into my hand to cut off *his* head with, will best defende me against *Saul*: or *new* *d. weapons*, unabated in the edge or force, and then the observation will be, that it is a piece of *gyarry*, *religion*, *Atheisme*, to grow confident on the most likely preparations and appointments of *great* *Speares*, and *new* *Swords*, for a *new* is the *Sword* of the *Lord* and of *Osiden*, that will doe it, *Old* *Sword* without that of the *Lord* before it, making way for a, will prove in the end, but a *lath*, a *woodden Dagger* at the best, he that can be so confident of his *new* *Sword*, as to be content God should be a *Neutral*, (you know whose speech it was) shall find God a professed enemy before he hath done, God will not be made a *Romane* *Edile*, only to oversee the *Sword* *play*, no, the *Barrell* is still in the *Lord*: and tell we should understand it in a common notion, or capacity, as all things else are his, he pleads his title more distinctly, the *barrell* is not yours, but the *Lord*, and it is he that not only gives strength to the *barrell*, but murther the *Head* of the *barrell*, that breaketh the *Beare*, and knappeth the *Speare*, and burnes the *Curtain* without

3 Sam. 17. 47.
2 Chro. 30. 15
Dan. 11.
2 Sam. 23. 40.
Eli. 13. 40

without him Ephraim may be harnessed, and carry bonny, and yet turne
 their backs in the battell, the sword is commissioned, drawne, whet,
 and bath'd all in heaven. *Solyma*n in counsell about making warre
 with *Ismael* King of *Perfia*, his Bashaw wisely told him, that before
 he began the war, there were foure great *Fountaines* to be opened,
 of *armes* and *vittuals*, *wisdom* and *money*: 'tis true, all must be so experi-
 mented *flowes* is; but if another *Fountain* be not still kept open in hea-
 ven, a *Fountain* of blessing upon all these foure, they will all prove
 but *summer brookes*, but *broken cisternes* that can hold no water. And
 we marvell, that God thus challenges and keeps the disposall of bat-
 tles more immediately thus in his owne hands; for what indeed is
 any other then an *Appeal* and reference to the *supremacy*, the arbitre-
 ment of heaven? and never just, but when all morall and ordinary
 wayes of peace and attonement faile: The *Heathen Historian* could
 say, that there were three things necessarily to be consulted in every
 warre, the *justice* of the cause, the *hope* or likelihood of the under-
 taking, and the *advantage* of the victory. The maine, and in the first
 place, is that of the *justice* of the cause, and for that it can have
 no lower then from heaven; and then, in such a warre
 we may be sure of God for a *reserve* and *second*: and a good cause,
 need calling to maintaine it, and such a second to assist it, what can
 be? In the next place, circumstance or advantage a battell nee-
 ds so well with *wind* and *sun*, and *ground*, and *number*, and *order*,
 wherewith it have all from heaven, the *wind* of the *spirite* in prayer, the
flow of *righteousnesse* in faith, the *ground* of hope in promise, the
number of heavens host in assistance, the order of *Michael* and his
angels, fighting as so many *stars* in their courses, as against *Sisera*:
 the greater the number, 'tis but *indigesta moles*, so much a greater
 lump, and will soone prove so much the greater rout; — nec quicquam
 nisi pondus inerti, nothing but a selfe-incumbering lump: and
 why, for the advantage of the victory, if it bring not joy to hea-
 ven, and fetch not a blessing thence, it will be but like that of a
leader over *Asia*, *Victor armis*, *captivum vitium*, hee lost more by
 the victory, then he won by the warre; or like that of *Domitian*
 the *flyes*, of whom 'twas well said, that he was *muscar hostis*, and
hostis muscar, an enemy to flyes, and a fly to his enemies: *Bellator*
Theatre, and *Spektor in Campo*, a souldier on the stage, and a
 spectator in the field: while we conquer but men, our triumph will

Psal. 78. 9.

*Justitia in cau-
 sa, spes in loco,
 salus est in vi-
 ctoria.*

*Phaonae uirga
 phalanx tel-
 gerum cetera
 dampnat
 ipsi soli est co-
 lum, duo, ho-
 sa, et illud.
 Quin domitii de-
 more fieri jam
 Casor evicta
 Sed quae animi
 suberret musca
 nec una fuit.
 Epigr. on Do-
 mitiani warre
 with the Aegyptians.*

be but over lies, unless it be the enemies of heaven we fight against
 is but a *stage* triumph that is over any other: if we looke unto
 our patterne (in the Text) *David*, first for his cause: 'tis God
 plead and *advocate* is against them that strive against him: then againe
 for his hope or confidence, if he be not afraid though ten thousand
 should hemme him in, 'tis because the Lord sustained him, and will by
 the helpe of his God that he will leape over the wall, breake through
 any difficulty; let God never for little withdraw his hand from
 him, and presently (as he complains) *fearfulness* and trembling come
 upon him, and a fearfull drea overwhelmes him: so little courage he
 hath this way after Gods vnto beate: when God in the last
 measure leaves him to be his own God, to fight his own battels and
 not Gods; he is scarce left to be his owne man. And lastly, for the
 advantage of the victory, *David* will not think it worth the taking
 upon *Shemai*, or *Sai* in the cave, unless the glory might redound
 to heaven.

We would thinke it an high piece of madnesse, it being to mee
 with an enemy in the field, a man should give him the sword, and
 fight himselfe with the scabbard; the fullest *Magazine* of *Shemai*
 is the greatest, the *remest* sword, though in the hands of an *Abi-
 benai*, is but an empty scabbard; the sword that turnes the day in
 handle is in heaven, there *drawnes* and *whet*, and *scinded*, there it
 must be prest and acted by faith and prayer. But I hope, after all the
 braying we have had in this winter by the hand of heaven, in the
 many disappointments of our confidence in armes of flesh, we shall
 hereafter leave this folly, and (with *Nebemiah*) in the first place make
 our prayer unto our God, and then set our watch, make all our prepara-
 tions to wait upon Gods blessing, with the cripple in the *Walls* look
 on *Peter* and *Judas* as instruments; (they bid him do so) but not *make*
 so steadfastly on them, as if by their power he had the strength to walke, as
 they had fault afterwards.

His *Designe*, or *Councell* of Warre, *He* thought to have slain
David Every purpose (saith the Wiseman) is established by counsel,
 and by counsell make warre: This *Giantes* advice was not from
 vice, God was left out of his counsell, he thought to have slain *Da-
 vid*, but God was not in all his thoughts, as *David* speaks, and so no
 marvellous (as the same *David* elsewhere) all his thoughts perish, and
 he with them; God among other his Titles he styles himselfe the *re-
 serving*

Psal. 35.1.

43.1

119.154.

Psal. 35.5.

Psal. 18.29.

Neb. 4.2.

Neb. 4.2.

Neb. 4.2.

Neb. 4.2.

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Neb. 4.2.

his Counsellors, the counsell of the Lord (sayes David) it will stand, standing counsell, and there is (as he speakes else-where) *no un-
derstanding, nor wisdom, nor counsell that can stand against it, nay, wa-
rings that take counsell, and not of him, if they do, they do but sow
wind, and shall reape the whirlwind, and the reason is there given,
it is no fualke, so true is that of the Historian, and a full Commen-
tary on it is every dayes experience, especially of these last three
times past, Dishonest counsels are alwayes in their undertakings full of
in their conduct full of difficulties, and in their issues full of dan-
ger: let men compasse themselves (as the Prophet speakes) with their
own sparkes, (and all the vanishing hopes of such counsels are no
more) and (as he speakes) walke in the light of the fire of their own
kindling, (and what are all such fires but wandring ignis fatui at the
last) if they will not heare the voice behind them, saying, turne
back, walke in it, nor (as he speakes) do not when they are in dark-
ness and see no light, stay themselves and their counsels upon their God,
if they shall have of his hand, they shall lie downe in sorrow: let them
cast their hearts out in the kindling of these their fires, there is a
waterblast (the Psalmist speakes of) will make their fires like that
of the Prophet, where there shall be neither light to see by, nor fire to
warm at, it is the blasting of the breath of Gods displeasure; nay, hee
will (as the Prophet speakes) make the fire of their ownbreath to
consume them, he will take the wise in their own craftinesse, (as Job
speakes) and make the counsell of the wicked foolish, for Kings band
themselves, and Rulers take counsell against the Lord, he will laugh
at them as scorpe, the Lord will have them in derision, it is the mirr of
heaven, as well as the blisse of earth, to see these fine new devices of
worldly policy and wit, to foole and over-wit themselves first into
confidence, then into perplexity, and last of all into shame and scorpe,
to break the slender thred of their counsels, in the very spinning,
drawing it out into a finenesse.*

And yet this good point of warre, and counsell both, may wee
learne from this rude Gyant here; and I would we would learne it
not to be still aarming or taking counsell, untill the enemy recover
us of those straits or wants, to which we have at any time reduced
him, the Gyant let not slip the opportunity of David's faintnesse, he
is not then to arme, or consult, or debate his resolution into a losse
of the advantage, but as soone as ever he discovers David's fainting,
then

Prov. 21.30.

Elsai. 30.1.

Hos. 8.7.

Concilis collis a

prima specie la-

sa, tractatu du-

ra, eventus tri-

st. 4. Lib. 351

Elsay 52.11.

Elsay 47.13.

Elsay 33.11.

Iob 5.13.

Psal. 2.2.

then immediately *girt with his new sword he thought to have slain David*; nor did he lose his time or thought in thinking, he sets on him presently; he that is too long a thinking what he hath to do, loses the opportunity of doing what he hath been a thinking. What they say of *Ferne-seed* is no where more true then in opportunities of warre, they bloome, and blossome, and fall all many times in one night: *Concilia* (as *Livy* speaks) *dant res hominibus non hominibus*; occasions are souldiers counsellours not souldiers their, *arduum est prescribere*, (as he speaks) so hard is it to prescribe at a distance, *neque quicquam perniciosius quam ex alio sapere*; nor is there any thing more dangerous here, then to carry mens braines in other mens heads, the heads and hands in warre would by no meanes be at too great a distance.

4 The fourth and last part 'tis the *Philistins defeat*, and *Davids Reserve*, But *Abishai* the son of *Neriah* succoured him. Be the straits never so great, the enemy never so strong, malicious and cunning, yet if the warre be against *Philistins*, inveterate enemies to Gods Cause and People, the *Battell* (as well as the Cause) is the *Lords* and it can never want succours or supplies; some *Reserve*, some *Abishai* or other will be found, rather then fail. The *stars* in their courses shall fight, and the *River Kishon* shall sweep them away, that ancient *River*, the *River Kishon*: Why is God else so often called the *Lord of Hosts*? But that all his creatures, in severall *Hosts* fight his *Battell*, the severall *Hosts* of heaven; *Angells* against *Sennacheribs* great army, *Sun* and *Moon* against *Sisrah*, all the Elements have been severally *prest* and *mustered* in this *Quarrell*, the *Fire* upon the *Troupes* that came to take *Eliab*, the *ayre* in haile-Stones upon the *Amorites*, and in a strange and prodigious noise against the great *Syrian Host*; *Water* against the *Egyptians*, and rather then fail, the dust of the earth shall start up, into *Armies* of *Lice*, and *Flyes*, and *Frogs*, against *Pharaoh*: Nay, this quarrell shall arme those the most contemptible of all creatures, *Lice*, not only to the terrifying of King *Pharaoh*, but to the vanquishing of King *Herod* in the midst of all his guards and glories: we are apt to be startled and *Plannet* struck at every breath of ill newes, and with those insidell *Murmurers* of *Israel*, presently to question Gods being amongst us, that our expresse of good newes, in the Prophet *Isaiah* *Had we but hearts to entertaine it*) tell *Syon* that her God reigneth, were able to quiet

Judg. 5. 20.

2 king. 7.

Esa. 52. 7.

our

spirits in the midst of all rumours, dangers, or losses, whatever: was the brag of *Caesar* upon the mutiny of his souldiers, that *tho* *Caesar* could never want an Army; he told the Pilot that he should not feare a wrack, he carried *Caesar* and his fortunes: here 'tis brag, but a solid impregnable truth, the interests of the Church, wherein the concernments of Gods Name, Honour, Truth, together with that of the Kingdom of his Son, can never want an Army; the night here secures the vessell, with all the passengers: *Christ* is in the ship, and if he seeme to sleepe in the midst of the storme, 'tis but we should (with his Apostles) awaken him with our louder prayers; hee is that *Rocke* upon which this *House of his* is built, the floods may beat, and breake themselves into froth, they cannot shake it, he it is that is that hiding place, in the Prophet, *the stone of a mighty rock in a weary Land*, (our Land is just such a one) *he that dashes against this rock shall be broken in pieces, but on whom it shall fall (as he speaks) it shall grind him to powder*, (that is) what comes under this rocke under pretence of shelter, and defends it, it shall fall with more weight on him, then on him that comes at it in bare enmity; and good reason, such a one is guilty of himselfe then three severall treasons against it, he betrayes the cause he takes, himselfe to ruine, and God himselfe to the reproach of unworthinesse to be trusted, an ignoblenesse that every honest man disdaines, the not bearing out (to the utmost of what he can) what as he hath put aworke in his service: Let us rather say to God, *thou ancient holy man, Thou Altar, thou Anchor of my soule, I will but serve and trust thee, I aske no more, I will not spend my thoughts upon safety or supplies, to the other two thou givest those without asking.*

Mat. 21. 27

Luke 20. 17

But what doth *David* in this strait? he faints, (saith the Text) *he flies* not tho; he keeps the field still, he turnes not his backe upon God, or his cause, he makes no dishonourable peace or truce; make no doubt of your following him herein. But I hasten to the application, and that in a two-fold way, first, by way of *Parallel*, and then of *Direction*.

By way of *Parallel*, or looking our selves in this glasse, first; and here I must premise one thing, that *David* in fighting Gods battell is a type of no earthly King, but a type or rather embleme of Gods Church in all succeeding ages, so much the *House of David*, and

Verse 15.

and Tabernacle of David doe frequently impart in Scripture. How often hath that *Ishibonob* of Rome, the son and heire of the tyranny and malice of all those former Gyants, *Romes* persecuting Emperours; how hath he with these Gyant *Philistins*, againe and againe, and moreover yet againe, with his long great *Speare* of *Balaamitish* curses, and his new *Sword* of censures, set upon this our *David*, Gods Church and Cause among us, and that in all cases, especially of its straights and faintings; one sword will not serve his turne, behold two swords; a new one hath been girt to him by his Canonists, that of an universall temporall power; to that other of his spiritual: *Luther* broke so the wards of that his *Key* of Purgatory *Indulgences*; that it would serve no longer, so easily to open the peoples purses; as before; and his *Canonists* have beaten it out to him into a new *Sword* of Temporal power. It was the scoffe of a great and wise man, and one of his Church too, who said, *Hee liked well of this new Sword of temporall power, in the Popes hand, for as it saves with your quarrells, so Gallants, it is fit they should alwayes have, a blunr battle-axe at hand, it many times prevents the drawing of their Swords, so hee thought this blunr battinado of temporall power, would save the Pope a labour of so often drawing out the Sword of his spirituall power in censures.* But how often (*I say*) hath this vaunting *Ishibonob*, with this new one of Temporal, and that other *Sword* too in his invasions and excommunications set upon this our *David*, Gods true Church in this Land?

In 88. how did he (girt with the new *Sword* of that vast *Armado*) thinke to have taken us in a fainting fit; and (with *Ishibonob* to *David*, as the *Rabbins* fable the story) have tossed us upon that his great *Speare* of excommunication; many new *swords*, he then threatened us with, and new *knives* too; with new inscriptions, *To cut the throats of the English Hereticks*; but did not God furnish us with an *Abisgai*, to disappoint him? 'twas their own confession, that the *Sauvage*, God himselfe, proved in that expedition against *Lutheran*, it was the confession of *Philip*, the then King of *Spaine*, that his *Armado* had met with an enemy, (an *Abisgai*) he never dreamed of; he sent us to fight against the English Hereticks, and not against the winds and sea, how gloriously did God then send a fire, (a few fired ships) into that *Forest* of his *Carmell*, so that that his halfe-Moone hath been in the wane ever since.

After

After that, againe behold another *new sword*, and in the hand of
 same Romish Gyant still, a *Powder-Plot*, (the occasion of this
 present solemnity) a strange *new sword*, come newly, even hot
 of the *Forge of hell*, sharpened at *Rome*, and to be sheathed in the
 bowels of *England*, a *flaming sword*, like that in the gap of *Paradise*,
 which would (as that) have turned every way, to the driving and keep-
 ing us out of the Gospels *Paradise*; a *Sword*, (like that of the Pro-
 phet *Jeremy*) that would not only have drunk blood, and eaten flesh,
 but have reached to the very soules, that would, at the very fifth ribs
 have struck shewen the very loynes of all at once,

Rem, Regem, Regiment, Regoimem, Religionem;
 which would (had it sped) have gone as neere to have reached *Neroes*
 as possible, have made *England* to have but one neck, to strike
 with one blow.

Nor have we of this age (some of us it may be not then borne)
 reason still to celebrate the praises of our God, that then sent us
 wonderfully an *Abisai* to our succour; for had this sword then
 reached the blow it aimed at, it would no lesse have reached us, then
 as should then have felt it; the Prophet *Jeremie's* division would
 have taken place, such as were for the sword, to the sword, and such
 for the captivity, to the captivity; we had in all likelihood been all
 made in our better parts, our soules; the miserable spoils and captives
 only to the tyranny, but the Religion of this Romish *Ishibubenob*.

A man would have thought two such *Arbitraments* of heaven
 had been able to have non-suited, and have made them to let fall such
 cause, so foil'd and blasted; and that malice it selfe would hence-
 forward never have recruited any more, but have shrunk back with
 same her accursed head into hell and darknesse: no such matter,
 however, still wars with *Israel*, *new sword*, *new Ishibubenob*, still,
 in *Ireland*, *Scotland*, and here among our selves, right *Ishibubenob*,
 with a *new Array* against *David*, taking all the advantages of
 faintings, upon all occasions: it cannot be denied but *David* a-
 mongst us hath had his faintings, Gods providence towards us hath
 (like a river) many times seemed weary of its course and channell,
 and made many a winding about, as if it had lost its way to the O-
 cean of his glory, but it hath been to take in the concurrence and
 supply of some other streame, to make it run more full and naviga-
 ble, and more able to beare the vessell of his Church and Cause, with

Abishai was
Davids sisters
sonne.

deeper bottom and larger sailes, and to contribute more to that sea and (as it were) the beter to take in the succours and supplies of some *Abishai* or other, to the reliefe of its faintings. Our *Solomon League and Covenant*, together with that free and full assistance from our Brethren of *Scotland*, in pursuance of it, what were they but such *streames* (as it were) taken in to fill this channell of providence, which did thus winde about to receive and meet them? what other then so many *Abishai's*, sons of our sister Nation, to succour and relieve our *Davids faintings*, I dare say, he is neither true protestant, nor true English-man, that ownes not God in either of those his Titles, *King of Saints*, and *King of Nations*, that doth not with all thankfulness & admiration look upon the greatness of that contribution which these concurrent streames bring to both those interests of Church, and Nation, by his gracious conduct, who is King of both: For my part, I confesse I could never looke upon that our sister Nation, from their first coming into this Kingdom, but as a pledge and instrument a tuning in Gods hand, with purpose to work much more good by, then what *Adrians wall* or *Tweeds*, should be the Southerne bounds of; God usually fits and fits his instruments to his ends, and (me thinks) so admirable a unity with so much of *courage*, *dexterity*, and *discipline* of warre, wonne with so much travell abroad, and put in practice with so much exactnesse at home, by that Nation, even to the matching, (in the last of them) if not exceeding, what we have in story of *Romes* first *Consulate*, seemes not in the usuall course of Providence intended to be confin'd to the interest of that one Kingdom, (me thinks) it seemes to whisper to a Protestant English spirit, that *Scotland* shall helpe *England*, so as both may not only be able to recover *Ireland*, but relieve *Germany*; that their owne *Issues of blood* all stancht, they may be able to give blood to her so drinke that (*drunke with the blood of the Saints*) is so much the more thirsty still, and therefore still yet make the *Kings of the earth thus drunke with the cup of her fornications*, thereby to enrage them the more to fight her quarrels.

And for the civill interests of this our Nation, how much of security and assurance these *streames* of our *mutuall Covenant*, and actual ingagement and assistance do let in, to the filling of that channell of providence, there can be no English heart that apprehends not with as much thankfulness as joy; this last union in one Covenant.

is that which crowns all the former three: the union of the Nations, first, into one *Island*, then in one *Confession*, and last in one *King*, were but formall livelesse contiguities at most, untill this fourth union in one *Covenant* acted, animated, and spirited them: we have hereby, not only the old back-doore barr'd, to the prevention of taking cold at our backs, as we were usually subject to, when we had (at any time) *France* an enemy at our faces, but we have now (hereby) a wide doore of hope, or rather security, for a free intercourse in all mutuall supplies of brotherly assistance opened to us: not only a securitie from dangers, but a supply of all succours upon all occasions, in so much as (I believe) we may without presumption say with *David*, *Now we know that God out of very faithfulness caused us to be troubled; and that Davids fainting in the North so happily occasioned the succour of this Abishai; that it was well for us that we were so afflicted, for thereby we have learned and understood the loving kindnesse of the Lord; it was a happy wound that did let out such an Aposteme of corrupt festered blood, and found the bottome of the Ulcer.*

I speake not this, to diminish any thing of the merit or successe of those English Northerne *Abishai's*, at *Walsfield*, *Selby*, *Torke*, at *Namptwich*, or *Ormschurch* neither, where (by Gods good hand upon his *Abishai's*) those *Ishbibeon's*, with their new Irist Popish swords, have received no meane defeats.

Since that, againe in the *West*, in that shrewd fainting fit of *David*, how suddenly had *Ishbibeon* gotten a new sword again, a sword out of *David's* own hand, wherewith he thought to dispatch him at a blow. I cannot tell yee why that *Abishai* that was sent to *David's* reliefe fell short of reaching it; but however, an *Abishai* was not long wanting to *David's* succour, and *Ishbibeon's* defeat; onely we cannot say, as 'tis here in the Text, that he both succoured *David*, and slew the *Philistine*.

But a word of Direction, and from this passage in the Text onely, and that in foure Rules. Would we not want an *Abishai* to succour *David* in any of his faintings? then (as here) 1. Do Justice. 2. Shew Mercy. 3. Maintaine a correspondency of succours. 4. Give all the praise and glory to God.

1. Do justice. 1. To the meanest.
2. Upon the greatest.

Verse 2.

To the meanest, though but *Gibeonites*, but *hewers of wood*, and *drawers of water*, as *David* here doth, *Hag* called the *Gibeonites*, and said, *What shall I do for you?* he did not stay till their hands and eyes had worn, and wept out their petitions, and their attendance had made both hands and eyes to faile; no, justice as she hath a balance to weigh the cause, so shee hath a sword, as well to cut off delays, as offenders; these poore *Gibeonites* they had the *publike faith of Israel*, in a Covenant made with them, and if there be any such, (as they say there be very many) I meane such as (may be) their husbands, fathers have lost their lives in the States service, and they them, or are otherwise distressed, and have nothing to support themselves and children with, but (may be) a just debt owing by the State. O turne not your eares away from the complaints of these poore *Gibeonites*, remember the counsell of the Prophet to the widdow, *Go thy way, sell what thou hast, pay what thou owest, and live of the rest*; account such a debt, as *David* did, the water of the Well of *Bethlehem*, the blood of those men that gained it, do as *Jonathan* to *David*, keep Covenant, though to the losse of a Kingdome, of a father: I confesse private interests must give way to the publike, but the faith of the Kingdome past, though but to *Gibeonites*, is the Kingdomes most publike interest of all other; you may pluck down a mans house, drown his land for the publike safety, however pluck not downe the Throne of Justice, that were to drown the land in a double flood of its owne teares and blood.

2 Sam. 23. 15.

1 Sam. 30. 14.

Judg 20:

Numb. 25. 12.

Exod. 32. 29.

2 Upon the greatest: *Sauls* sons are not here spared, no nor may *Agag* or *Benhadad*, though themselves Kings; the sparing of the one of them cost *Saul* his Kingdome, and of the other it cost *Abab* his life; nay, in the execution of justice upon Delinquents, we see in that of *Benjamin* opposing it, a whole Tribe in *Israel*, must not weigh against it: *Zimri* and *Cozbi*, though Princes of their people, must be pursued into their Tents, their strongest closets, refuges from justice, and struck thorow before the plague will cease: this is the way to consecrate your hands to God, (as *Moses* speaks) who durst not, wee see there, so much as pray for the people, untill an execution of three thousand men, upon that idolatry, had approved him as well a champion of Gods, as an advocate of theirs.

2 Shew mercy: Shew mercy, sayes the Wiseman, unto the living, and from the dead with-hold it not; *David* doth so here, hee brought

brought up from thence the bones of Saul, and the bones of Jonathan, and gathered the bones of them that were hanged, — and after that God was intreated for the Land: *His vicis qui peperci*, he hath twice conquered that hath spared: *posse & nolle est nobile*, in some cases, to be able, and yet not to take a revenge, 'tis truly noble: but your mercy, whether in forgiving, or giving, I presume not to thinke it needs any spur, only *Liuy's* observation would not be forgotten, that it is one of the *Prognosticks* of a declining State, to reward by pardoning, and punish only by dis-employing, when pardons of new offences are made the rewards of old services, and onely dis-employments from future Offices, are made the punishments of past faults: the first makes traytors bold, the second leaves malecontents able to do mischief.

Verse 13, 14.

*Homines quod flagitium, ore-
flar, aut confusum
animus agitabat.
Salust. of Ca-
tulines Adna-
rents.*

3. *Maintaine correspondance of aid among your forces*, see that your *Abishai* be as neere at hand, and ready upon command, to succour your *David's* faintings, as these *Ishbubenob's* will be sure to be to take their advantage of them. When *David* faints, and *Ishbubenob* is ready with his new sword to slay him, *Abishai* (here) acquarrells not his Commission, or disputes not his opportunity til his rescue be too late, but is as ready with his word, as the Gyant is with his blow; and truly if *Abishai* be not willing to helpe *David*, when he may, I know no reason why he should be esteemed and dealt with otherwise, then as a greater enemy to *David* then *Ishbubenob* himself, he is of the two the fairer enemy by farre, that takes his advantage, then he that betrayes his trust; it was the *Romans* answer to the *Gracians*, boasting of his seven *liberall Arts*, that the *Romanes* had two arts, that were worth all the seven, *viz.* the arts of commanding, and of obeying; maintain these arts, and they will maintain you: *Tacitus* tels you, they are somewhat difficult at first, but studied and practised, they become as easie as they are safe and usefull. I mean not such a rigidity of discipline as that of *Crisantha* in *Xenophon*, so much commended, that having his sword aloft, ready to fall upon the head of the enemy, upon the sound of a retreat, withdrew his blow, to the hazard of his owne life. I presse not the severity of *Manlius* putting to death his son, after his victory, because he had gotten it against command, judging it (as *Valerius* relates it) safer he should lose so valiant a sonne, then the Common-wealth should gaine so dangerous an example of disobedience, only I make bold from this example of *Abishai's*

*Prima imperandi
di spes in arduo
ubi quin ingressus
est, ad suum studium
& ministerii.
Tac. Anal. l. 4.
Satius est judi-
cari patrem forti-
filio quam patri-
am obtemperan-
di exemplo care-
re. Valer. l. 1.
c. 2.*

succourring

succouring fainting David, to put you in mind that the correspondence of your aid, and authority of your commands, once gone, there will quickly remaine little more then *magis nominis numerus*, such a State, much what like that Parthian Embassie, put into the hands of two, whereof the one was troubled with the Megrim, the other with the Gout, of which *Cato* gave his sentence, that the *Embassie* had neither head nor foot.

4. *Give all the succours or successes to God*—then David speaks the words of this song, Let *Abisbais* have their encouragements, rewards, so we shall not want them when there is need, but let God have the praise and glory, so we shall be yet more sure, either to have them, or not to need or misse them, let us (with David) sing our songs unto the Lord, so shall we not be driven (with those in the Prophet) to huddle upon our beds, let us bind our Sacrifices to the horns of this Altar, so shall we not need to embrace the rocks for shelter, but let us wash our hands in innocency, and so compass this Altar, and not only sing, but live to the praise of his grace, who hath so graciously remembered our David in all his troubles. To whom be praise and glory, etc. Amen.

FINIS.